

The Principia.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
kindred crimes—the application of Christian principles to all the relations, du-
ties, business arrangements, and aims of life;—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

RECEPTION OF THE REV. DR. CHEEVER.

The friends of the Rev. Dr. Cheever in this city, on
Thursday evening warmly welcomed him on his return
from England, at the residence of the Rev. S. R. Davis, No.
18 East Twenty-eighth street.

The parlors were hung with portraits and mottoes suit-
able to the occasion. The one that first met the eye on en-
tering was a large full length photograph of the man all
had come to greet and honor. The words above it were,
"Persecuted, but not forsaken." On one side, "For we
have found this man a pestilent fellow." "Who also hath
gone about to profane the temple." On the other, "For I
have not shunned to declare unto you all the counsels of
God. With me it is a very small thing that I should be
judged of you or of man's judgment." Below, "Neither
count I my life dear unto myself." The portrait of Gen.
McClellan bore the inscription, "McClellan and the Sabbath
of the Lord our God." Over the portrait of the command-
er of the forces in the West was inscribed, "Fremont and
freemen," beneath, "And he shall let go my captives not
for a price nor for a reward, saith the Lord of hosts." With
a small portrait of Dr. Cheever were the words, "We shall
not find any occasion against this Daniel, except we find it
against him concerning the law of his God." A picture of
the Church of the Puritans hung between the words (above)
"The fortress of the Puritans;" (below), "For the weapons
of our warfare are not carnal." Over the model of a ship
on the mantel, "Stringham and the Navy contra-bands."
Under John Brown's picture, "The year of Jubilee has
come!" Under Anderson's picture, the hero of Fort Sum-
ter, "I go, but I return." In the chapel of the Ferris In-
stitute adjoining, where the addresses were made, the wall
behind the Speaker's stand was decorated with the Ameri-
can flag, on the right with the motto, "Welcome, welcome
good evangelist. The sight of thy countenance brings to
our remembrance thy ancient kindness and unwearied la-
bors for our eternal good. How desirable is thy company
to us poor pilgrims." On the left, "Right glad am I, not
that you have met with trials, but that you have been vic-
torious, and for that you have, notwithstanding many
weaknesses, continued in the way to this very day." Flow-
ers had also been placed on the desk.

By 8 o'clock, a company of several hundred had assem-
bled, including ministers of various denominations and indi-
viduals, both ladies and gentlemen, distinguished in the
cause to which Dr. Cheever has with such unremitting zeal
and energy devoted himself. Among them may be men-
tioned the Rev. Tyng, the Rev. Dr. Graham, the Revs. J.
R. W. Sloane, H. Mattison, Wm. Goodell, S. S. Jocelyn,
A. L. Post, John Drew, the Rev. Mr. Brown, Edgar Ketch-
um, esq., Theodore Tilton, Oliver Johnson, and others.

The Rev. S. R. Davis called the meeting to order, and
Dexter Fairbank was called upon to preside. The Rev.
Dr. Tyng then offered up prayer, in the course of the peti-
tion saying:

"We are met here this night to praise Thee for Thy mercies
to us, but especially to bless Thee for that kindness and care
which has brought back from his toils our beloved friend, and
has guarded him from every danger while away from us. May
Thy Holy Spirit ever guide and support him in his varied
work. We thank Thee for that Government which Thou hast
set over us, but which the devices of a few threaten with de-
struction. We ask Thee to bless our rulers with wisdom and
our arms with strength, and our military commanders with

knowledge and a sense of duty. Grant, so far as it is Thy will
a bloodless victory and a bloodless peace; but give us peace
only on the ground of righteousness and obedience to Thee.
Break every yoke, and let the oppressed go free. Give to the
slave and to every friend of the slave, a meek, forgiving spirit
in return. May Thy great triumph sever the bonds that hold
any in captivity. May we see the time when in Thy holy
Church there shall be neither bond nor free, male nor female,
but all with equal privileges and rights shall be acknowledged
as one in Christ Jesus."

Dr. Tyng then asked the Divine blessing on the assembly
of friends, and concluded the petition with the Lord's Pray-
er.

Dexter Fairbank, the President, then made a few re-
marks, reciting the tribulations of the Church of the Puri-
tans, and congratulating the church on the safe return of
their pastor.

Dr. Henry Hartt being called upon, then read the follow-
ing Address of the Church:

GEO. B. CHEEVER, D. D., *Rev. and Dear Sir:*

Ever since your departure for Europe, in accordance
with your last admonition, we have not failed to remember
you continually in our prayers, nor to "trust in God that
our rejoicing would be more abundant in Jesus Christ for
you, by your coming to us again." And now that our
hopes are realized, and we see you once more in our midst,
we cannot express to you our emotions of joy and gratitude
which fill our hearts. We bid you welcome! Welcome
to your native land! Welcome to the scenes of your former
labors and triumphs! Welcome to the Church of the
Puritans—its leadership, its services, its fellowship, its toils,
its reproaches for the cause of Christ, its undying love!
Your absence, though protracted beyond the term original-
ly proposed, we have cordially approved, because we have
been satisfied that it was ordered by unerring wisdom, for
the promotion of objects of paramount importance. In-
deed, although we can but dimly scan the complicated and
mysterious ways of Providence, yet we feel assured that all
our trials and persecutions have been a necessary and most
salutary discipline for ourselves, and have served to ad-
vance immeasurably the great cause of truth and humani-
ty, to which we are devoted. While, therefore, we would
not abate one jot or tittle of the censure and condemnation
due to those who, by irregular protests, and base misrep-
resentations, have labored to impede our progress, and coun-
teract our plans, but would hold them rigidly responsible
for their acts, we would gratefully recognize the hand of
Him who has turned their counsels into foolishness.

We congratulate you upon the result of your labors in
Great Britain. Our sympathies have been profoundly called
forth by the malignant opposition with which you have
been pursued, from the moment of your arrival, on the part
of those who from every consideration of honor, principle,
ecclesiastical position, and Anti-slavery profession, should
have been your steadfast friends and supporters. We have
marvelled that you have been able, single handed, in a for-
eign land, to bear up against such an impetuous and over-
whelming tide of calumny and slander. But God who
searcheth the heart has sustained you, and has made this
very opposition the means of enlightening the British Church-
es with regard to the rightfulness of your position, and
the terrible extent to which the Church in the Northern
States is implicated in the sanction and support of slavery.

The substantial testimonials which you have received
from all classes of British Christians, in spite of the efforts
of your enemies, furnish sufficient evidence of their appreci-
ation of your claims, as well as of their deep and cordial
sympathy with the cause of the enslaved.

In the midst of your labors in behalf of your church, you
were startled by the news of the Southern Rebellion, and
with the impulse of a Christian patriot you at once laid
aside all personal considerations and devoted yourself to the
cause of your country. When the British Government and
people were naturally perplexed and confounded by the an-
omalous and contradictory policy of the North on the sub-
ject of slavery, you threw yourself into the arena and point-
ed out to them that, however faulty and defective her mea-
sures had been, at least her spirit, aims and purposes, were
against it, while the South, with unparalleled audacity and
wickedness, was seeking to establish a republic of which
this gigantic system of iniquity should form the only basis
and the chief corner stone. You demonstrated by irresist-
ible argument that, whatever the result of the rebellion
might be, or whatever course the Government of the United
States or any other government might adopt, in no circum-
stances, and under no pretense, could they recognize such
a republic, without a gross contradiction and falsification
of all their anti-slavery acts and professions during the last

fifty years. With the fidelity and frankness which have
ever characterized your utterances to your own country-
men, you referred them to the imperishable records of his-
tory, and said: "Let it be remembered that even in Amer-
ica, and by the example of an American New England
State, you were first taught, the world was first taught, the
duty of immediate and entire emancipation. Massachusetts
the noble old Bay State, that is now pouring forth from
farms and workshops its thousands of freemen to fight the
battle for the enslaved, was the first State in the world to
abolish slavery, before you, in this country, had under-
taken to abolish the slave trade. Let it be remembered that
when the Colonists themselves desired to abolish the slave
trade, and prevent it from ever being renewed, your own
monarch forbade the accomplishment of this intention.
Even in Virginia, as early as 1774, it was declared by the
inhabitants that 'the abolition of domestic slavery is the
greatest object of desire in these colonies, where it was un-
happily introduced in their infant state. But our frequent
attempts to exclude all further importations from Africa
have been hitherto defeated by his Majesty's negative: thus
preferring the immediate advantages of a few African cor-
sairs to the lasting interests of the American States, and to
the rights of human nature, deeply wounded by this infa-
mous practice.' And Jefferson, the author of the Declara-
tion of Independence, enumerated this forcing of the slave
trade upon the colonists by his Britannic Majesty as one of
the just causes of our Revolutionary War."

It is sad to think that our early promise should have been
so speedily blighted, and that they who were so slow and
laggard at the outset, should have outstripped us so far in
the great work of emancipation. May we not hope that they
will stand firm in this crisis, and in spite of all fancied inter-
ests, political and commercial, will remain true to the cause
of freedom and humanity? At the time of your departure, the
church, as you know, was in the midst of a terrible conflict.
A minority, professedly anti-slavery in sentiment, but bit-
terly opposed to our course as abolitionists, in demanding
immediate and entire emancipation, had conspired to re-
move you from the pastorate, and take possession of the
church edifice. They labored incessantly for this purpose,
employing every means that human subtlety could devise;
but God gave us wisdom and courage to withstand them at
every step, till finally their names were erased from the
roll. We violated no commandment of Scripture or usage
of Congregationalism, but simply maintained the principle
that the majority should rule, and contended as earnestly,
vigorously, and persistently for the right, as our opponents
did for the wrong. We have held that a minority have a
right to a free discussion, and protest, but that when they
are clearly overruled, they should cheerfully submit, or
withdraw; that they have no right to keep up a perpetual
agitation and strife; that if they attempt to do so they be-
come schismatics, and deserve instant and rigorous disci-
pline. The fault of the Church of the Puritans has not
consisted in intolerance and rashness, but in the undue ex-
ercise of patience and forbearance. The summary suspension
which has elicited so much animadversion, should have been
accomplished several months before. No ecclesiastical law
would have been broken thereby, while great injury to the
church, and scandal to the cause of Christianity would have
been prevented.

The minority, finding that the church could neither be
cajoled or intimidated, summoned an *ex-parte* council to
extricate them from their dilemma. The church refused to
recognize it, in any form. It was, therefore, restricted to
ex-parte testimony. Yet, upon this testimony did the Council
proceed to give a solemn opinion against the Church, de-
nouncing it as disorderly and tyrannical, and did even go
so far as to recommend other churches to withdraw fellow-
ship from it. Did ever Pope or Star Chamber attempt a
more presumptuous usurpation, or a more odious despot-
ism? We protest against the whole course of this Council,
as an encroachment upon the spiritual independence of the
Christian church. According to the Scriptures, and to the
theory of Congregationalism, the sole right and authority
to manage and control its own spiritual affairs, are vested
in each individual Church.

We are aware that an attempt has been made to relieve
the Council from the odium of a purely *ex-parte* investiga-
tion, by the pretense that it had enjoyed the opportunity of
consulting "published documents." But we have the au-
thority of one of its own members for the affirmation, that
the only documents on the subject which had been published
by the church, were not presented, or if presented, were not
read. But we have no wish or design to protract this dis-
cussion. A higher and nobler work demands our energies
and cares. To this great work—the advancement of the

kingdom of Christ in the salvation of men—we would consecrate ourselves anew. Nor would we be unmindful that, in its prosecution, we are especially called upon, at this hour to "remember them that are in bonds as bound with them." The national crime which you have so faithfully rebuked, has culminated in civil war. The judgments which you have foreseen with the clearness of a death-bed vision, and of which you have so earnestly forewarned us as the inevitable result of further persistence in upholding and sanctioning human slavery, have already come. The North and South, in their irrepressible conflict, have been suddenly and abruptly brought to their death-grapple; but the North, still true to its ruling passion, mourns over the misfortunes of its loyal brethren, and shudders at the thought of laying the weight of its finger upon vested rights. It dreams of a restoration of the Union upon its old basis, with slavery sustained as before, or perhaps still further guarded and fortified by new guarantees. Even the friends of the slave seem for the moment to be partially paralyzed, and inclined rather to wait for the salvation of God than to use vigorously and joyfully the golden opportunity, and all the mighty agencies which He has afforded them.

In this crisis, we hail your return with peculiar hope and joy. We are assured that no undue reliance upon the force of circumstances, nor considerations of expediency, will restrain you for a moment, but that, as heretofore, planting yourself on the Word of God, you will faithfully declare His truth, and demand of the people and government that now, when His hand is stretched forth to avenge the wrongs of the oppressed, they shall recognize His authority as supreme above all human compacts, constitutions, laws, and politics, and shall, in obedience to Him, and from motives of justice and humanity, proclaim "liberty throughout the land to all the inhabitants thereof."

A sermon appeared in a recent number of *The Independent*, from the pen of a clergyman of high reputation as a champion of the anti-slavery cause, in which we find the following statement;

"We hoped, by constitutional and legal methods, to restrain the influence of Slavery in national affairs, and circumscribe its territory, and then await those inevitable laws of commerce and social policy which, making it impolitic, unprofitable, burdensome, would destroy it. This was my hope. I had great faith that God, by natural agencies, would destroy Slavery. I had hoped that by keeping Slavery where it is, by drawing the legal and constitutional line, and saying, 'Thus far you may come, but no further shall you come,' by prescribing its bounds, and leaving it to the operation of natural causes—I had hoped that so we might get rid of it. I had hoped that the free labor of the world, the growing industries of the Indies and the British Empire, would destroy it. And Great Britain, though she is selfish, is sagaciously so, and she knows that liberty makes ten customers where bondage makes one. And in the main she favors emancipation and liberty the world over, because it makes the loom nimbler. And commerce is one of those things that wish manufacturing to have a world-wide consumption, a market that cannot be glutted. I had hoped that under the influence of Great Britain and France, and other countries, slave labor would become unprofitable. You know what winds up the conscience on the subject of Slavery. Let slaves be worth only \$150 a head, and you could not find a text in the Bible on which to build an argument for Slavery, nor a fool in a pulpit that would attempt to make the argument; but raise the value of slaves to an average of from seven hundred to a thousand dollars a head, and though on every text there stood an angel with a flaming sword, denouncing injustice, men would make each passage prove that the institution was of divine origin. I had hoped, therefore, that the golden key that wound up the conscience would drop, and then if we held Slavery to its present place, time, God's laws, and those great decrees which work silently but inevitably till they reach final results, would destroy it. In this we are overruled."

From this frank declaration it seems that the hope of its author in ultimate emancipation rested chiefly, if not entirely, upon the doctrine of profit and loss. He has declared that slavery is a hideous system of iniquity, but has held, we believe, in common with the great mass of anti-slavery men in the country, that the Constitution guarantees to each State the sovereign right to establish it at pleasure, and that, therefore, the people were bound to leave it unmolested wherever it existed. Bound, that is to say, to do wrong! Bound to disobey God in deference to man! Bound to aid in assassinating the manhood of a whole race of strangers, and in robbing them of all their natural rights, in order to fulfill an implied understanding in a compact made by the founders of the Government more than seventy years ago, rather than carry out its obvious spirit, and a rigid construction of its letter in favor of liberty, justice, and right! No wonder we find in this sermon the admission that "our counsels have all been brought to naught, and it stands confessed to-day that societies, and parties, and churches, and Legislatures, and States, and the nation, are brought dumb and silent before God, and that every one of their ways of wisdom has been proven to be utter folly. * * * There have been many such men, and they have developed various plans and schemes by which slavery should be abated and done away with; and every one of these plans and schemes, thus far, has been apparently overruled by a Divine and Supreme wisdom." The ways of wisdom which have been proved to be utter folly, were simply ways of human expediency. The plans and schemes which God has overruled, were plans and schemes

of human selfishness. God never contradicts Himself, nor does He overrule His own plans. Can any man in his senses believe that God's original and normal method for the removal of slavery in this land, was this horrid, fratricidal war? No! Long ago, He made known His will, but societies, churches, parties, Legislatures, States, and the nation, for the most part, despised and rejected it. His plans and schemes were scouted as fanatical and absurd. His command was to break every yoke, and let the oppressed go free; but the people of this free, enlightened, Christian Republic, stiff-necked and rebellious, and a thousand-fold more guilty than the Egyptian tyrant of old, disdainfully refused. But if the people are guilty, what shall we say of the priests who have misled and perverted them? What shall we say of those among them who have made the Bible the grand bulwark of slavery? What of those who, with a full knowledge of the sinfulness of the system, have deliberately practiced and counseled an entire suppression of the truth? What of those who, while they professed the warmest zeal for the anti-slavery cause, have denounced abolitionism as fanaticism? What of those who, occupying the position of leading and popular champions of freedom, have assented to the literal observance of what are regarded as the compromises of the Constitution, and declared their policy to be the permission of slavery to remain where it was, until it shall disappear under the silent operation of natural agencies?

A striking contrast to the commercial theology of the sermon from which we have quoted, is presented in an essay on the Signs of the Times, by Thomas Carlyle. He says:

"Strange as it may seem, if we read history with any degree of thoughtfulness, we shall find that the checks and balances of Profit and Loss have never been the grand agents with man; that they have never been roused into deep, thorough, all pervading efforts by any computable prospect of Profit and Loss for any visible, finite object; but always for some invisible and infinite one. The Crusades took their rise in Religion; their visible object was, commercially speaking, worth nothing. It was the boundless, invisible world that was made bare in the imaginations of those men; and in its burning light the visible shrunk as a scroll. Not mechanical, nor produced by mechanical means, was this vast movement. No dining at Free Masons' Tavern, with the other long train of modern machinery; no cunning reconciliation of 'vested interests' was required here; only the passionate voice of one man, the wrapt soul looking through the eyes of one man, and rugged, steel-clad Europe trembled beneath his words, and followed him whither he listed. In later ages it was still the same. The Reformation had an invisible mystic, and ideal aim; the result was indeed to be embodied in external things; but its spirit, its worth, was internal, invisible, infinite. Our English Revolution, too, originated in religion. Men did battle in those days not for purse sake, but for conscience sake. Nay, in our days, it is no way different. The French Revolution itself had something higher in it than cheap bread and a habes-corpus act. Here, too, was an idea—a dynamic, not a mechanic force. It was a struggle, though a blind and at last an insane one, for the infinite, divine nature of right, of freedom, of country. Thus does man in every age vindicate, consciously or unconsciously, his celestial birthright. Thus does nature hold on her wondrous, unquestionable course, and all our systems and theories are but so many froth-eddies or sand-banks, which from time to time she casts up and washes away. When we can drain the ocean into our mill-ponds, and bottle up the force of gravity, to be sold by retail, in our gas-jars, then may we hope to comprehend the infinitudes of man's soul under formulas of profit and loss, and rule over this, too, as over a patent engine, by checks and valves, and balances."

But faith in the mechanism grows stronger and stronger, and among the leaders of this nation, both clerical and political, has become well nigh inviolable. It is amusing to see, when the theory of profit and loss is suddenly swept away by the finger of Providence, with what confidence the advocates of freedom seize hold of the war as the sure and certain means of fulfilling their expectations. Through its triumphs, or reverses, or through some mighty events which it shall call forth, slavery, they say, shall receive its mortal stab. But such speculations are illusory and dangerous. All history warns us against them. The mistakes of the Revolutionary Fathers, of Webster and Clay, of all the most venerated authorities of church and state, command us to reject them. For aught we know, the war, if prosecuted much longer on its present basis, may end in riveting still firmer the fetters of the slave, and even in leveling to the dust the sacred temple of our own liberties. Our trust must be in Truth, in the resistless force of those great Ideas of God, Justice, Humanity, Charity, Eternal Retribution, which Christianity embodies, applied to the understanding and conscience of the masses. The immortal authoress of *Uncle Tom's Cabin*, in a recent publication, has rightly said:

"Let the President of the United States proclaim that all men shall hereafter be declared free and equal, and that the services of all shall be accepted without regard to color. Some are shocked at black regiments—they are shocked too late. The question is not, shall there be black regiments? but shall they fight on our side or the side of our enemies? One of the returned Massachusetts men testifies to having fought with a company of black soldiers in the Confederate army, and they fought like tigers. Perhaps they fought under promise of emancipation—for that very freedom which we had power to give them, and did not give. We may rest assured if we delay till we alienate the blacks, that the enemy will find means to turn them against us as effectively as they have done hitherto. Who

dug the trenches and raised the masked batteries before which so many Northern men lie dead? The negroes. Why were the Southern forces fresh and ours weary? They had the negroes to do the hard work. We have then no choice but to conquer with the negroes—to conquer by a glorious act of generosity and justice that shall make our cause go by acclamation through the world—or to fall under the very hoofs of the men whose wrongs we would not right, and whom God will justly make our punishers."

"The poor blind Samson in our land is still an awful and a hateful power, and all the horoscope of our destiny is affected by him. Let every one ponder this. Now is the time—the accepted time. Now emancipation can be given as a gift—by and by it will seem to be wrung out as a cowardly expedient. Let the people petition the Government—let them demand that this mighty weight shall be cast into our scales now."

The Government will act in this matter in accordance with the well-understood wishes of its constituents. In the name of God, then, we bid you go forward! Preach the Word. Be instant in season and out of season. By pureness, by knowledge, by love unfeigned, by the armor of righteousness on the right hand and on the left, by all the powers of persuasion, by argument, by entreaty, by pathos, by sarcasm, by fiery denunciation, by reiterated blows with the hammer of Divine Truth, we call upon you to carry home to the hearts of the people the true interpretation and design of those terrible judgments which are now abroad in the land, that they may feel and recognize without delay the imperative duty and necessity of immediate and entire emancipation.

And now we avail ourselves of this memorable occasion to renew to you our pledges of sympathy and support. Though few in number, and by no means rich in earthly treasures, we are at least united in those great principles of Truth and Freedom for which the Church of the Puritans has so long and so earnestly struggled; and we assure you that whatever may be the result of your labors, you may ever count upon our Christian affection and cordial co-operation. We know that the task assigned you is arduous and difficult. We know that enemies beset you on every side. We know that mountains of prejudice lie directly in your path. But still we bid you take courage, for your cause is the cause of God, of Truth, of Humanity, of true civilization, of free government, of primitive Christianity. In such a cause you would have no reason to falter even though you stood alone; for, in the words of an eminent author, "one man that has a higher wisdom, a hitherto unknown spiritual truth in him, is stronger, not than ten men that have it not, not than ten thousand, but than all men that have it not, and stands among them with a quite ethereal, angelic power, as with a sword out of Heaven's own armory, sky-tempered, which no buckler, and no tower of brass, will finally withstand." And, more than all, the servant of Christ has ever that great promise to cheer him on, and assure him of victory—"Lo I am with you always, even unto the end of the world!"

DR. CHEEVER'S RESPONSE.

Dr. CHEEVER replied: I am truly thankful to God for His loving kindness in sparing us and permitting us the great and precious privilege in meeting my dear people and our beloved friends under such circumstances this evening. But everywhere, in all our wandering, we have continually looked back to our dear church, and remembered that most solemn and interesting day and hour when we parted from you. Many of those here present to-night were there upon the deck of that May Flower while I stood upon the paddle-wheel of our great steamer, and we mutually waved our flags. It was a season of great interest to us, and solemnity even, and I have been told that it was to all our dear friends on board that steamer. We then felt—I really cannot express to you the feelings, I had almost said the gloom, that oppressed my own mind and heart in reference to the wide space that was to be between us, and the time we were to be separated, and the circumstances under which this separation was taking place. For a little time it seemed as though a gloomy shadow was thrown down upon our heart, but it soon was dissipated, and we could only remember your affectionate kindness and prayers. We felt that they were following us. We believe that, through their intercessions, we are now brought back in peace and safety. But everywhere, our hearts, as Goldsmith has said in his exquisite poem, untraveled, have still returned to you, not only to our native land and home, but to our dear, tried, afflicted church and people. And scarcely is there a record or history, except in the annals of martyrdom, of a church that has passed through such terrible trials as that of my own. And yet God has spared us, and we are here to-night to thank God for his goodness in that we live, still live. I am reminded of the old reformer's answer to the Popish priests, when he had been taken violently ill and expected to die; they would have administered extreme unction to him had he allowed them to do so, but on being supported by his friends so as to rise upon his pillows, he exclaimed, in a strong voice: "I shall not die, but live, and declare again the evil deeds of the friars." Really, I cannot help to-night calling to mind this noted reformer, and applying it to my own beloved church. There was a time when we did not know, even if spared to come back, that we should find the old church. But, thank God, you live for liberty, for Christ, live to fight the great battle of the Lord, which is being fought in this country under circumstances that have never been rivaled. But I find that I shall be in danger of exceeding the very brief limits I had appointed myself. And I secure the texts of Scripture, first

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of all, upon which my mind has been turning. And, singularly enough, to-night, when I asked my brother for a Bible, I found it opened of itself to this passage: "Thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when he shall hear thee, He will answer thee. And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Now, I do not know that this was the passage which my dear brother Davis had in view, as I suppose, from finding the leaf turned down. But there it is. I was looking, however, for some other passages, one of which has been much upon our minds when abroad, while hearing from time to time as well as sending communications to my own people. For a season we were in great discouragement and distress, learning the condition of things in this country. Learning the tide of opposition and animosity against this beloved church, we did not know but it was to be swept from existence—overthrown completely. We did not know, we could not tell but that every human being on this side of the water would desert us. We did not know for a time that we should find a Church of the Puritans. But we were encouraged after a season when we heard of your action, and of your patience and forbearance, so continued, that we on the other side of the water and my brethren in the ministry felt that your forbearance had ceased to be a virtue—that you had done wrong in exercising that forbearance so long toward those who were acting so unchristian, disorderly and schismatic a part in the midst of you. But I will not dwell on that. Here is a text that we felt the power of: "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live if ye stand fast in the Lord." That is the thing. That is what we felt deeply. That is what I felt through all these struggles, and through the battle I had to fight on the other side of the water against foes on this—sending their messages of misrepresentation almost by cart-loads—sending them to men who had never heard of the existence of their authors before—stereotyping and sending them on the other side to prevent our obtaining the sympathy and support of other Christian churches in behalf of a church in this country struggling for existence in the service of Christ. Reference has been made this evening to that beautiful passage in the Epistle of the Philippians: "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." Well, there is one of Paul's caveats that follows this, that we might every one of us lay to heart—myself and dear people united. Notice, that he introduces it by an *only*, as though that was all that was necessary to have that performed faithfully and completely. And here it is: "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Now I declare to you in my conscience, that we may as a Church and people, apply this among the most precious of texts bearing promise upon their richly-laden wings and applying it to ourselves, I do know that we have in a very little measure been permitted to suffer for Christ—for the sake of his poor, forsaken, his oppressed ones. I do know—I cannot say with certainty of myself—but I do know this of the Church of the Puritans that theirs is sincerely and truly this precious privilege—that they have been suffering beyond all question for Christ, for the Gospel, for His sake—for His sake, in the persons of those so dear to Him—the four millions of the enslaved in this country.

Now, this has been the burden, to-night, of the eloquent and most affectionate address to which it has been our privilege to listen, and for the sentiments of which I heartily thank my beloved brethren. This has been the burden after all, this particular direction of the Gospel, in this way, to this particular labor that has been laid upon us—and the proclamation of the gospel, especially in regard to Slavery—this great sin of our country. And I was struck with an expression in the prayer of our beloved and venerated brother to-night, when he stated something of this kind. He prayed that we might oppose whatever we might meet in our ministry that opposed itself against the gospel. That is the thing. It truly belongs to the Gospel to remove obstacles out of the way to success, if they present themselves, of whatever nature they may be. And he alluded at the same time to the declaration of Paul: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Now, this stronghold of Satan, this iniquity, this oppression, in which the whole country is in complicity, and the North more guilty in the complicity than the South. This is the great obstacle to the progress of the gospel. We cannot turn aside to get round it. We cannot avoid, if we are faithful to Christ, meeting it with his weapons. Really, in the use of the truth in this manner, and the terrific opposition it has raised up—the wrath, the fury, the unceasing strife—I have called out with the prophet, "Wo is me, my mother, that thou hast borne me a man of strife, and a man of contention in the whole earth." "I said I will not mention the word of the Lord any more." I will withdraw from this terrific conflict. For if men will not hear the truth, I am not bound to make

myself a martyr in this way. Again and again have I felt the temptation to end this duty, and go to some quiet place where I might lead a flock in green pastures and beside still waters. But no; "Thy word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." And you know the prophet goes on to tell us what is in his soul, which I suppose is the experience of many now. There is but one way if God lays his hands upon us, though at the same time we are made sensible of our complete unfitness and nothingness in ourselves. But though we continually incline to run away from this warfare, yet there is no escape from it; it is to me if I do not preach the gospel in this particular direction which God has so plainly marked out. But our power must be of God.

Dr. Cheever continued, that there should be prayer in behalf of the enslaved and in behalf of the Administration and the leaders of our armies—not merely in reference to the crushing out of the rebellion, but in reference to the slave. The confession of our sins was what God called for. Nothing had more painfully affected him than the finding, after a year's absence, such a hubbub and confusion of conflicting voices and counsels and political guessings and questionings and what not, and scarce any evidence anywhere of a united looking up to God, or the earnest inquiry, what will God have us to do? No man seemed to be thinking of that in reference to the slaves. But the slaves were the sole ground for this war; the slaves were the sole reason why God had risen in this matter. He had not risen to crush this rebellion against the United States, though the whole country was dear to Him; but He had come to crush this rebellion against Himself—in not letting the oppressed go free. And yet it was the latest declaration of government that emancipation cannot and shall not be made the object of this war; that when the rebellion is crushed, then the Southern slaveholders shall be restored to their rights and power. There was not a man in the United States who could deny it. [Dr. Cheever then spoke of the feeling in England in regard to this subject, but as this will be fully discussed in his sermon of Sunday, to be published in the *Tribune*, it is here omitted.] The very Proclamation of the President calling for a fast did not even intimate that there was such a sin as slavery in this country. If we waited for "the force of circumstances" to abolish slavery, we ourselves would get abolished before that purpose was accomplished. T. F. Buxton had put on record the declaration that we must stick fast to our claims for immediate and total emancipation as our right. Taking care of the slave was the only true way of sustaining the Government. If we did not take care of the slave, then God would not take care of us. In the North and East, it was the one feeling that was impressing everybody, but hardly a person dare speak of it; but while they attempt it, and with bated breath scarce above a whisper are getting ready to utter it, there comes along an eloquent orator like Mr. Holt of Kentucky, who speaks of the claims of Kentucky to be sustained in her constitutional rights in reference to her peculiar institution! And the authorities at Washington answer, we must be silent in regard to this matter. If we attempt to admit such a doctrine as this—proclaiming freedom to all the inhabitants of the land, we shall lose Kentucky! If the claims of freedom, justice, humanity—the claims of the enslaved—were not made the objects of this war, then there needed no prophet's ken to know what would be down in history upon this country—infamy, infamy.

Dr. Cheever closed with expressing a delight and gratitude for the privilege of seeing so many to welcome him, alluded to the stirring notes of Dr. Tyng heard clear across the Atlantic, when he stood up in the Church of the Puritans, and in Boston, and rebuked the crime of slavery, and spoke kind words of cheer and sympathy to him and his Church. That speech went out all over the land. From the bottom of his heart he thanked Dr. Tyng for those noble words. Dr. Cheever was frequently cheered during the course of his address.

REMARKS OF DR. TYNG.

Dr. Tyng then rose and said: I have not the heart to be silent with such an undue and unmerited reference to myself as my beloved brother has made. I had no idea of exercising any influence. I never thought of influence. But it is not in me to see a brute beast treated with indignity without remonstrance. Still less a brother man. And when that beloved brother is a man I have known for many years, however much my judgment might have differed from his in different things, when I have seen him standing like a light-house on a dark shore—a light that never revolved, that never went out, that needed no trimming or filling by man—to hear others rebuke and revile him, I could no more cease from testifying than I could cease from breathing. Therefore I claim no merit. If God ever made my poor raven words a messenger to carry a message of peace to him, God be praised. If God ever permitted me to refresh him in the morning or in the evening, God be praised. I do not believe our brother has ever spoken truth from the beginning more emphatically than he has spoken this to-night. We never shall take one successful step until we take the first righteous step. [Applause.] That we shall ever come out of this warfare at the door through which we went in is in my judgment impossible. We cannot come out but with a country free or with a country overcome. And I say for myself, much as I have loved in my old federal

education the Union—I would rather go back and live upon the shores of the Merrimac, and in the single State of Massachusetts, that I would form a Union again with the South if the cancer of slavery is to be in its bosom. [Applause.] And I would rather, Sir, than this whole warfare should result in the utter extinction of the whole Confederacy and send us back to our elements to combine upon our elective affinities of righteousness and unrighteousness, standing upon our separate bases of truth and sin, than I would at the sacrifice of the great principle in the warfare, gain the glory of a great majestic people. I am a little fearful that our beloved friend has looked at British sympathy with a *couleur de rose*, and that notwithstanding he meets with kindness in the expression of the people, I have no doubt that the whole feeling of monarchical England is against our institutions. Yet I feel that nothing could so awake toward us the sympathy of Great Britain as our rising to the towering height of an absolutely just and righteous people—a people that fear God above man, standing upon the ground that we have no fear of man for God is with us. If we carry out great principles I have nothing to fear. I did not intend to utter these sentiments. My brother should not be allowed to stand alone. We have entered into the shadows of the night of trial through which we are to pass. Fire or no fire, I would rather stand with God upon the burning Mount of Sinai, than live with Pharaoh in all the glories of an Egyptian palace. [Applause.] I desire to say that this whole Church finds sympathy in every Christian heart, dumb and silent as these hearts may appear to be in the circumstances in which they are placed. I welcome this dear brother back. I bless God for all that has been done. For every act of kindness that this brother has over and over again conferred upon me. And with my whole heart I would encourage him and his whole Church to stand up mightily in the name of the Lord of Hosts, in every condition of trial.

The meeting was then addressed by Theodore Tilton, esq., the Rev. J. R. W. Sloane, the Rev. Mr. Graham, Oliver Johnson, the Rev. Mr. Mattison, the Rev. Wm. Goodell, the Rev. S. S. Jocelyn and Edgar Ketchum, esq.

After the address, the company partook of refreshments, and separated, each one feeling that it had been an occasion of rare social, intellectual, and moral interest.

For the Principia.

LESSON OF THE PAST.

It is clear that our connexion with slavery has brought upon us the evils with which a retributive Providence is now afflicting us. Politically, Ecclesiastically, and socially, we have supported this system.

Compromises have ruined us. We would not do right, at the inception of our Government; nor will we do so now; and trust God for the results. Slavery was seen and acknowledged then, as now, to be a wrong, and its support politically inexpedient. But what then? Why, considering the "justificatory circumstances"—perhaps God would not hold us to the account; at any rate, the good we sought was so desirable, and withal present, that consequences in the future must be risked, and behold the result.

We sought peace and union, (but not in God's way), and we have had strife, and contention, and disunion. We are "filled with our own ways." Christian teachers with elastic systems of morality, and a superficial theology, have eased the consciences of the people, and they do so still.

Expediency is our God! To demand that Government be administered according to the most obvious and simple principles of Justice; is enforcing impracticabilities.

The God of nations has declared that though hand join in hand the wicked shall not go unpunished." Legitimately and Philosophically, the evils almost overwhelming us, are traceable to slavery, and yet by a strange fatuity, an inexcusable blindness, Government seems eager to extend its power to uphold this cause of all our woes. Cannot the nation be made to see that God in his Providence is calling us to the high and holy mission of proclaiming Liberty to the enslaved of our land?

Emancipation is alike a political, a military and a moral necessity. The blood of the slaughtered thousands upon the battle field calls upon us to cut short this War. Deal a death blow to slavery, and we let out the life blood of this rebellion. Tremendous responsibilities rest upon our Government. Let us do right and trust God for results. By a simple act of Justice proclaiming unconditional emancipation, we may secure for our service millions of men, who would be the firm yea, enthusiastic friends of a Government that should acknowledge them as belonging to the brotherhood of the human family. Philosophy and History proclaim this as the only safe course. Let Government understand that there is a power "behind the Throne" that demands it. For as God is true his judgments shall not be removed from us, until we cease from our oppressions. Let the people demand that the crime of sending back into slavery, the panting fugitive shall no longer be chargeable upon our Government.

H. HAMLIN.

GRINNELL, IOWA, Sept. 6, 1861.

The Principia.

NEW-YORK, SATURDAY, SEPTEMBER 28, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the business matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beekman street, nor to Box 1212, (the former address of Wm. Goodell, where some of his letters continue to be sent.) This is the more important note, as the office of our friends, is now removed; and letters directed there will be liable to be lost.

SAGACITY OF GEN. BUTLER.

In a letter to F. A. Hildreth, dated off Cape Hatteras, Aug. 27, declining a renomination for Governor of Massachusetts, and giving his views of the position of affairs, Gen. Butler says:

Peace is desirable to all, and to none more so than the soldier who has left his friends and his home to do his duty to his country.

But however desirable, it is not to be purchased upon any terms, save the recognition of the authority of the federal government over every inch of territory which ever belonged to it. Upon no condition whatever, other than this, would I consent to peace. A peace involving the disintegration of the Union, or until the supremacy of the government is forever established, would be simply a declaration of perpetual war of sections.

Were the Southern Confederacy to-day acknowledged in the fulness of good faith, two months would not elapse before causes of war would arise, sufficient not only to justify, but to demand a renewal of the conflict. No two months have passed, in the last ten years at least, in which outrages have not been committed upon Northern men in the South, which, had they been perpetrated by a foreign nation, would have demanded a redress of grievances, under pain of a suspension of diplomatic relations.

But we have borne these outrages because there was no tribunal to the arbitrament of which we could submit them, and it was against the genius of our people to appeal to arms. Therefore I see with pain upon the part of some of those with whom I have acted in political organizations, a disposition to advocate peaceful settlements wherein there can be no peace. Therefore this war must go on, not for the purpose of subjugation—but if these who have commenced it bring upon themselves that condition as an incident, it will only be another illustration of the fruit of sowing the wind. Besides these there are no other politics.

Gen. Butler's reputation for sagacity and patriotism will not suffer by the publication of this letter. Connecting it, in our own minds, with other information which, from two distinct and highly respectable sources has come to us, recently, as well as from the internal evidence of the above extract itself, we cannot help believing that the writer's conclusions reach much further than he has deemed proper, at the present time, to express. The sagacity that so clearly perceived thus much, could not have failed to see much more. The "outrages committed upon Northern men at the South so frequently, for the last ten years, at least" have all grown out of the "peculiar institution" of the South, which can bear neither freedom of speech or of free eye-sight, or even the presence of free men. No "supremacy of the government" that failed to wipe out the sole cause of such "outrages," or even to furnish a "tribunal, to the arbitrament of which we could submit them" could restore a peace that could be otherwise than "a declaration of a perpetual war of sections."

Such indeed, fully expressed, without reservation or ambiguity, we understand to be Gen. Butler's meaning. We hope the time is not distant, when that meaning will be more clearly and more forcibly expressed by him. Should it come in a Proclamation, more comprehensive than Fremont's, translating sagacious thoughts into the unmistakable language of sagacious action, the contest would be soon settled.

Gen. Butler has decided wisely. He can do better for his country, for Massachusetts, and for himself, than to be Governor of Massachusetts, just now.

We dissent, of course, from the sentiment that the Constitution furnishes no tribunal adequate to the redress and suppression of such "outrages"—otherwise we could not think it a Constitution worth fighting for. But we agree with Gen. Butler that no such tribunal will be available, "until the supremacy of the government is forever established," which cannot be until the hitherto reigning oligarchy is abolished, by the reduction of its members to the plebeian status of non-slaveholders.

TWO THINGS NOW CERTAIN.

Whether there be an immediate military necessity for a national abolition of slavery or not—whether, with or without such an abolition, the Federal forces can succeed in quelling the rebellion or not, there are two things that may now be considered certain.

First: The matter-of-fact Union and co-operation of the Northern and Southern States can never be restored or "reconstructed" without the abolition of Slavery. The seceded States, while remaining Slave States, will never come into the Union, and act, as members of it. The free States, while remaining free States, whatever they may desire or attempt, will never succeed in cementing such an Union. In one word, *Without the abolition of slavery, there can be no reconstruction or preservation of the Union.* To labor for the preservation or restoration of the Union, without laboring for the abolition of slavery, is to labor for an absurdity, an impossibility, that never can be accomplished or realized, either by arms, diplomacy, or legislation.

Second: A separation of the Northern from the Southern States, by a Federal acknowledgement of the Independence of the Confederate States, would not restore peace between them, without the abolition of slavery. The time has gone by, for slave States to live in peace with neighboring free States, in North America.

AWKWARD PREDICAMENT.

The Government seizes and confiscates the property of rebels, when that property is found in the form of Bank deposits, ships &c., wherever it can be found, and whether it has been employed in the war or no.—But it seizes and confiscates the "slave property" of the same rebels *only* when such property has been actually employed in the war!

Why is this? Does the Government regard slave property so much more sacred than any other property? If so, for what reason?

No less than ten millions worth of shipping and other rebel property, at the North—most or all of it in New-York City, it is said, has been seized and confiscated within a few weeks past, without any pretence that it has been employed in the war. But no sooner does Gen. Fremont commence seizing the "slave property" of rebels, at the South where, directly or indirectly it *does, of course,* support the war, than behold, the President interferes, to put a stop to it!

Another objection made by the Government to Gen. Fremont's Proclamation is that instead of declaring the slaves of rebels confiscated, as property, it declares them free. Are we then to understand that when the Government does seize upon and confiscate slave property in the rebellion, it hold those slaves as property, and becomes, itself, the slaveholder?

* Since the above was written, the Government, it seems, has discovered its "awkward predicament," and, to justify itself in forbidding Gen. Fremont to seize slaves, it forbids the seizing of other property. Our idolatry of slavery is costly.

"The far-seeing mind of Secretary Seward."—N. Y. Times.

"Liberty is always in the Union," says Secretary Seward. Slavery is always to be in the Union, according to Secretary Seward, by an amended Constitution which the people cannot amend. Yet "there is an irrepressible conflict between free and slave labor," says Secretary Seward.

It strikes us that the eye that can see all this, is *not* the single eye that causes the whole body to be full of light. We cannot agree with the Times in admiring "the far-seeing eye of Secretary Seward."

What has he foreseen? Did he foresee the ill-success of his favorite programme of pacification measures, last winter? Did he foresee the disastrous results of his doing-nothing policy of last Spring? Does he now foresee the lasting

disgrace he is bringing upon himself and the Administration by his attempts to put down the pro-slavery rebellion by using the Federal Army as slave-catchers?

"Far-seeing," forsooth! "If the blind lead the blind both shall fall into the ditch."

How to "CURTAIL SLAVERY."—Just cut off the "tail" of the "cur," about four inches behind the ears.

HOW TO CARRY THE WAR INTO AFRICA.—Carry Africa, by platoons, companies, regiments, brigades, and grand divisions, into the war.

BENNETT'S NEW YORK HERALD, a secessionist in disguise, is rabid against the abolition of slavery and the employment of colored soldiers. There needs no better evidence of the necessity of the policy.

From the Syracuse Daily Journal of Sept. 25th.

EXCHANGE OF PRISONERS.

Rev. Joseph R. Johnson, of this city, writes to the Utica Herald as follows:

"My son, Joseph R. Johnson, aged 20, was in the battle on the 21st of July, and, if yet living, he is at this hour a wounded prisoner of war at Richmond, Va. Therefore a powerful motive influences me to argue for the exchange; but my vote is 'No,' if we thus 'give aid and comfort to the enemy.' Let all our personal and family interests be fully consecrated to the great work of rescuing our nation from being ruined by traitors."

Brother Goodell:—Please give us your views on this question. Can we encourage an exchange of prisoners, and not thus aid the so-called "Confederate States" to establish their claim to be recognized as a government? Yours, ORISKANY FALLS, N. Y., Sept. 13th 1861. J. R. J.

We hesitate to give a positive answer to the question. It depends much on other questions. Does an exchange of prisoners involve or imply a recognition of nationality? What is the general understanding? What have been the usages? In our Revolutionary War, were there no exchanges of prisoners previous to the acknowledgment of our Independence? We pass the questions over to those who can answer them, not having time now, to examine them. It seems hard to be subjected to indefinite imprisonment, and inhuman to subject others to it, if it can be avoided without dereliction of principle, or a relinquishment of essential rights.—EDITOR.

"SOUND THE JUBILEE!"

Among the many expressions of this sentiment which reach us, we have received a metrical effusion, too lengthy for our columns, from which we extract, as a specimen, the following stanzas:

Almighty Father, stay the flood
Of vengeance, and of human blood.
Beat back the bands of human foes,
And let our land have sweet repose;
Make ev'ry human soul agree
To sound the joyful Jubilee!

'Mid buoyant hopes and busy cares,
Huge troubles coming unawares,
And hosts of traitors growing bold;
Let not our faith forsake its hold,
Till all Americans agree
To sound the joyful jubilee!

"CHRONICLES OF THE REBELLION," &c. We made a mistake, last week, in saying that this work was issued in Monthly numbers. It is issued Weekly.

RECEPTION OF DR. CHEEVER. Our readers, we are confident, will not regret the occupancy of so large a space in our columns this week, with the proceedings of the meeting of reception of Dr. Cheever, though it displaces a variety of prepared articles.

AN APPEAL TO AMERICAN CHRISTIANS, by Rev. SAMUEL HUNT, in behalf of the Ex-Com. of the Church Anti-slavery Society. We have just received, for publication, a copy of this able and timely appeal, which sets forth with great clearness, the duty of christians, ministers, and churches, at the present important crisis of our country. It is necessarily deferred this week, but we hope to give it an early insertion.

"HAPPY EFFECTS!" The *Herald* is showing its cloven foot again.

"The effect of the statesmanlike letter of the President to General Fremont, (says the *Herald*.) is most marked and decided."

Yes! It has encouraged and strengthened the rebels, Northern and Southern. It has grieved and disheartened loyal citizens in general, in all the loyal States. These two facts are undeniable—known and read of all men. And the *Herald* regards them "happy effects!" Of course it does! If the result should be the capture of Washington, within a fortnight, the *Herald* would regard that a "happy effect," and would stand ready to hoist its rebel flag, as it had prepared to do, on the anticipated capture of Fort Sumter. The jubilant tones of the *Herald*, tell but too plainly, the story of President Lincoln's Letter to Gen. Fremont.

News of the Day.

FRIDAY AND SATURDAY

Of last week brought us little if any reliable and interesting news from the seat of the military, the physical contest. We occupy the room space usually devoted to such news, on those days, to some intelligence from the intellectual and moral controversy now going on, which we deem quite as important to the final decision. Ideas first, outward acts, afterward.

Letter to General Fremont

The following letter, signed by several pastors of different denominations in one of the principal towns of De Kalb county, Ill., has been sent to Gen. Fremont:

"MAJOR GENERAL FREMONT:—Honored and Dear Sir: The undersigned ministers of the gospel, representing as we believe the unanimous and enthusiastic sentiment in this part of Illinois, the sentiment we trust of twenty millions of loyal citizens of the United States, desire hereby to declare to you our unspeakable satisfaction with, and gratitude to God for the position taken in your proclamation of martial law in Missouri, and especially for those words, destined we trust to become historic and immortal by their fulfillment, viz: 'Their slaves, if any they have, are hereby declared free men.'"

We trust, dear sir, it will be grateful to your feelings to be assured, that in closet, family and church, with millions of fellow supplicants, we daily cry to the Lord of Hosts, that he will be your "help and shield" (115 Psalm,) to gird you and your army with strength from on high to carry those glorious words into speedy and complete effect, so that traitors and tyrants may fall before you, and the hal-lalujahs of "vassals long enslaved," transformed into "Free Men," mingling with the music of the Star-spangled Banner, may cheer your triumphant pathway to the Gulf, and give you an immortal name by the side of a Moses, a Cyrus, a Cromwell, a Washington, as a Liberator of Mankind and a Conservator of Human Freedom.

"With prayers to God and hymns of freedom, we send our Christian brethren to your army, and look to see the history of the old 'Ironsides' and their noble 'Protector,' re-enacted in this great valley."—*Chicago Cong. Herald*.

ACTION OF FOX RIVER PRESBYTERY,

BERLIN, WIS. Sept. 9, 1861.

CONG. HERALD:—At a meeting of the Fox River Presbytery, held at Rural, Waupaca Co., Sept. 4., the following resolutions having been voted by that body, it was ordered that they be sent to the *Pres. Recorder* and *Cong. Herald*, Chicago, for publication. Will you be so kind as to give them an insertion.

WM. M. RICHARDS,
N. S. Pres. Church, Berlin,

Resolved, That we do heartily approve and reaffirm the Preamble and Resolutions passed (on the subject of our national affairs) by the General Assembly at their last meeting in May 20th, 1861.

Resolved, That in the ongoing of this awful contest we do more and more clearly see that it is mainly the system of slavery that has brought our national troubles upon us; and we do not expect, and we dare not pray that the conflict, now inaugurated, may cease, till every chain and band of injustice in our land shall be broken—inasmuch as a compromise, effected now, would be very likely to prove a bequest to posterity of a greater entanglement and contest than we now experience.

Resolved, That we recognize no obligation of our Government to sustain Slavery any longer, and do not sympathize with any hesitation in high places to give freedom to the fleeing fugitives; and we hail from gratitude and joy, the just and earnest course of some of our Generals, that looks towards assailing rebellion and treason in its most wicked and most vulnerable point.

Resolved, That we recognize with thankfulness, the disposition of our beloved and worthy President, to acknowledge his and the nation's dependence upon God; and we pledge ourselves and our churches, to observe the appointed day of fasting and prayer with all humility and earnestness.—*Rural, Sept. 4, 1861.*

PETITION CONGRESS.

The religious mind of the Free States is convinced now of two things.

1. That as a nation we cannot have peace with Slavery, either peace with God or peace with slaveholders.

2. That the rebel States having abjured and assailed the Constitution, have abjured and forfeited all their claims and rights under it; and that Congress can now declare their Slavery abolished, and enlist their slaves for the Union, with no violation of faith or rights.

Shall we petition the Congress, to meet next Dec. 7? And if so, shall we prepare for it by popular Conventions to bring out and unite by instructing the popular will? The theory of our government compels our rulers to await, not only the existence but the expression of the people's will; they are Representatives.

Shall that will be formed and expressed by or before December next?

It is idle and worse to talk of the war abolishing slavery, while God's children lie still. When Daniel "understood by books," that the captivity was soon to end, he bestirred himself. So all good measures have been carried in England.

Shall we have a free consultation meeting of Congregationalist ministers called at Chicago, to meet during the second week in October, at the close of the Triennial Convention, to inquire if anything of the kind can and should be done, and what? What say Chicago brethren?—A BROTHER.—*Cong. Herald*.

Such movements we count quite as significant as military movements—quite as needful to be published and pondered. It is doubtless important to increase and manage skilfully our armies. But is it not still more important to determine whether those armies shall be employed in returning fugitive slaves, keeping slaves in subjection, and thus strengthening the rebellion—or whether they shall be employed to quell the rebellion, by crushing out its sole cause?

MONDAY, SEPT. 23.

The War in Missouri.—We are still without any certain knowledge of the result of the battle at Lexington, Mo., and have no method of knowing positively whether the reinforcements destined for the relief of Col. Mulligan reached the place in time to be of service. A report reaches us by way of Quincy, Ill., that Col. Mulligan was forced to surrender on Friday evening, but it is discredited at headquarters in St. Louis. We have, however, an account of the recent battle at Blue Mills Landing. Lieut-Col Scott, with 570 men of the Third Iowa Regiment, on the 17th inst., fell in with the rebels who recently evacuated St. Joseph's, 4,000 strong, and occupying a strong position. He immediately gave them battle, notwithstanding the disparity of forces, and continued the action an hour, when he withdrew his men to await the arrival of Col. Smith, who was known to be on the way with 1,400 men. When Col. Smith arrived it was too dark to renew the attack, and when daylight came (as was the case recently in Western Virginia) it was found that the rebels had crossed the river under cover of the darkness. The National loss was 5 killed, 84 wounded, and 6 missing. The loss of the rebels is unknown. Gov. Gamble has issued a proclamation, calling the State Convention to meet again on the 10th of October.—*Times*.

Another Account.—It is reported, apparently on good authority, that Colonel Mulligan was compelled to surrender to Price on Friday morning, being deprived of water and overpowered by exhaustion and superior numbers. His force held out desperately, having according to the report killed between 3,000 and 4,000 of the enemy, and suffered a loss of 700 or 800 of their own number.

Another important battle is reported to have taken place near Blue Mills, between 4,000 men under Gen. Lane, and an equal number of rebels. It is reported that Gen. Lane captured nearly 800 of the enemy and killed 200. The rebels were totally routed, and a federal force was pursuing them. Both of these reports, however, may be considerably modified by other news.

Jefferson City, Sept. 20.—General Lane is reported to have made a junction with the forces at Lexington, with 4,000 men. Reinforcements from St. Joseph are also reported to have reached that place. Lexington is now considered safe.

Gen. Price will undoubtedly be surrounded and cut off. It is feared that the reinforcements sent from here have not yet reached Lexington. Heavy batteries are planted at Glasgow by the rebels, and our troops will have to disembark below the town and attack them in the rear.—*Sun*.

Kentucky.—The Legislature has appointed Gen. Anderson, a native Kentuckian, to command the department of Cumberland, but under the following restriction, viz;

Resolved, That in using the means which duty and honor require shall be used to expel the invader from the soil of Kentucky, no citizen shall be molested on account of his political opinions; that no citizen's property shall be taken or confiscated because of such opinions, nor shall any slave be set free by any military commander; and that all peace-

able citizens and their families, are entitled to and shall receive, the fullest protection of the Government in the enjoyment of their lives, their liberties, and their property.

So Gen. Anderson is to put down Rebellion in Kentucky, provided it can be done without putting down slavery—not otherwise. First Slavery, next Union!

Confiscations countermanded. An important order from the Treasury Department nullifies much, if not most, of the work of our Marshals, in seizing southern property. It declares that by the acts of confiscation no property is confiscated or subjected to forfeiture except, such as is in transit or provided for transit to or from insurrectionary States, or used for the promotion of the insurrection. Real estate, bonds, promissory notes, monies on deposit and the like are, therefore, not subject to seizure or confiscation in the absence of evidence of such unlawful use.—*Sun*.

This releases most or all of the "ten millions," recently confiscated, it was said, in New-York. The movement seems a counterpart to the President's order to Gen. Fremont, and brings into agreement the action of Government concerning the seizure of slave property and other property. Having forbidden the former, it would hardly do to continue the latter. So, lest slavery should suffer damage at its hands, the Government respects the property of rebels, by whom neither public or private property is respected. But "the awkward predicament" of the Government is, in a measure, relieved. The people will please be consoled.

More Slave Catching! Darnestown, Md., Sept. 19:

Several slaves belonging to a wealthy farmer in this vicinity recently disappeared, and it is reported that Gen. Banks, on application, gave the owner permission to institute a search among the troops for them.—*Tribune*.

Secretary Seward, in reply to complaints that Wm. H. Russell, an Englishman, in Washington, is permitted to write treasonable Letters to the *London Times*, which, being therein published, come back and are circulated in this country—declines taking any action in the case, on the ground that this Government cannot control the Foreign press. Suppose Mr. Russell residing at Washington, should, by correspondence, negotiate loans in London, for the Confederate States, would Mr. Seward permit him to do so, on the ground that our Government cannot control foreign bankers? Suppose Mr. Russell should correspond with the colored people in Canada, advising them to arm and march down into Kentucky, and liberate the slaves, would Mr. Seward hesitate to interfere and prevent such correspondence, on the ground that our Government cannot control the receipt of letters in foreign nations?

TUESDAY, Sept. 24.

Missouri.—Accounts remain contradictory and uncertain. Some consider the reports of Col. Mulligan's surrender to the rebels confirmed. Others regard it still doubtful.

Washington, Monday, Sept. 23.—The excitement of today has been the news from Missouri, and the probability of the surrender of Mulligan's command at Lexington. The latest dispatch to-night is that he was forced to surrender, and this appears to be so well authenticated that it is generally believed. I shall not be surprised, however, to learn that before this reaches you, Gen. Fremont has taken the field in person, corraled Price and his rebel crew, and forced him to surrender.—*Corr. Times*.

It has seemed almost impossible to obtain any satisfactory account of the condition of affairs in Missouri, and especially at Lexington. We have known that an attack was made upon the place by the rebels, in almost overwhelming numbers, under Price: we have had accounts, more or less definite, of two day's fighting, in which Col. Mulligan, commanding the small National force there, sustained himself successfully against the desperate assaults of the enemy;—so far all has been tolerably clear: but beyond this, everything has been contradictory and uncertain.—*Times' Editorial*.

The battle reported yesterday to have occurred between Gen. Lane's brigade and four thousand of the enemy, near Blue Mills Landing, is without further confirmation, and is discredited in some quarters, on the ground that Gen. Lane was supposed to be marching in another direction.

Dispatches were received yesterday both at the War Department and by Gen. Prentiss, confirming the reports of Col. Mulligan's surrender. The dispatch to Gen. Prentiss, gives the federal loss thirty-seven killed, and one hundred and forty wounded; and that of Gen. Price at eight hundred killed and wounded. Col. Mulligan is said to have been released on parole; all his commissioned officers are held as prisoners. Two thousand of Col. Mulligan's force is released on parole. Another report says that he is held as prisoner.

The Leavenworth Times of the 20th states that a fight took place at Mariatown, Mo., on Tuesday last, between troops under Cols. Montgomery and Johnston, and 400 rebels, in which the latter were routed, with the loss of 100 horses and the whole of their camp baggage and provisions. Col. Johnston was killed in the engagement, and two privates; the rebel loss was seven killed.—*World*.

Leavenworth, Friday, Sept. 20, 1861.—The Times of this morning learns that a fight took place at Mariatown, Mo., on Tuesday morning, between 600 federal troops under Cols. Montgomery and Johnston, and 400 rebels, in which the latter were completely routed, with the loss of seven killed. One hundred horses, and all their tents and supplies, were also captured.

Our force lost two privates killed and six wounded. Col. Johnston, while riding at the head of his column, was pierced by nine balls, and instantly killed. Two bullets took effect in his head, two buckshot in the neck, one bullet in the left shoulder, one in the right hand, and one in the left. He died urging his men to fight for the "Stars and Stripes."—*Tribune*.

Hatteras.—The arrival of the S. R. Spaulding at Fortress Monroe brings later news from Hatteras Inlet. A federal force had destroyed the fortifications forsaken by the rebels at Ocracoke Inlet, burning the magazine and sinking the cannon. The enemy were in force at Roanoke Island, for the purpose, it is supposed, of destroying the lighthouse, and the property of the Unionists. A naval and military force were dispatched to prevent their depredations. Important prizes had been captured by the fleet.—*ib*.

Kentucky.—A dispatch from Louisville informs us that a battalion of rebel cavalry made their appearance on Salt River on Sunday evening, and drove in the National pickets stationed there. No further hostile demonstrations are reported. John C. Breckinridge and Wm. Preston, it is rumored, have fled from Frankfort through Montgomery County, and made their escape from the State.—*Times*.

Washington.—The rebels around Washington were on the move yesterday. Greater activity was observed at Munson's Hill, and the number of troops there is considerably increased. The pickets along the enemy's line on the Potomac above Great Falls have been doubled. An immense conflagration was observed last night in the direction of the rebel forces opposite Washington, supposed to have arisen from the burning of the woods.

From Washington, it is reported that the rumors of Gen. Fremont's suspension were entirely false. The general belief in well-informed quarters, is that the government contemplates no such step.—*World*.

WEDNESDAY 23d.

Missouri.—We have at last a full confirmation of the report of the surrender of Lexington, Mo., to the rebels under Gen. Price, and some particulars of the events which preceded it. The surrender, as before stated, took place on Friday morning, the men having previously fought fifty-nine hours without water, and with nothing but three barrels of vinegar with which to quench their thirst. The apparent anomaly of a scarcity of water on the very banks of the Missouri river is satisfactorily explained. There were no springs or wells of any kind inside the intrenchments, the supply of water having been entirely drawn from the river. On that side there were no breastworks, and there the hardest fighting took place. The rebels, anticipating the advantage to be gained in cutting off access to the river, procured a large number of bales of hemp, and rolling them gradually along, under their protection succeeded in effecting their object, and thus had the fort completely surrounded. Their overwhelming numbers—estimated at fully twenty seven thousand—rendered a successful sortie, on the part of the little garrison, out of the question, and they were thus enabled to wait until Col. Mulligan was compelled to succumb to a more terrible foe. A fair fight, in an open field, was declined by Price previous to the surrender. When that event took place, the rebels mounted the breastworks, tore down the National flag and dragged it in the dust. The men were all released on parole on the morning after the surrender, but the officers were retained as prisoners. The National loss during the siege is reported at 37 killed and 140 wounded. That of the rebels is at present unknown, but it is believed to be not less than one thousand. They will probably solace themselves, however, with the plunder which has fallen into their hands in Lexington, including a large sum in gold, stated at a quarter of a million of dollars.

This disaster to the National arms in Missouri, seems likely to be followed by others, unless the most energetic measures have been taken to prevent them, which we at present hear nothing of. Gen. Prentiss, who has assumed command in Northern Missouri, started from Quincy, proceeding west, on Sunday last. He is now reported to be west of Brookfield, and cut off by a body of rebels, supposed to be a part of Price's command. The number of men with him is not stated, but we judge from the tenor of our dispatches that it is totally inadequate to the emergency. Another report states that a body of three or four thousand rebels is rapidly marching on St. Joseph, and will probably make an attack on that place to-day.

Col. Mulligan was commanding at Lexington about 3,500

men, as follows: Col. Mulligan's Irish Brigade, from Chicago—about 1,000 men; Col. Marshall's Irish Regiment, Illinois Cavalry—about 800 men; Capt. Graham's Illinois Cavalry—about 100 men; Home Guards under Lieut.-Col. White; Home Guards under Lieut.-Col. Givern; Major Wright's Home Guards—100 mounted men; Col. Peabody's regiment of Home Guards—800 strong, with two pieces of artillery, and Major Becker's Home Guards. This entire army is paralyzed—annihilated, to speak more correctly—by its capture. The dispatches tell us that the officers have been held, and the men dismissed on parole. Their dismissal was a necessity, for the rebels were not able to feed them. But their parole, of course, binds them not to fight against the rebels; and so the services of these gallant men are lost to the country in the further prosecution of the war.

But the men are lost. What else? Col. Mulligan had splendid fortifications. His patient soldiers had helped to rear them. The earthworks crowned a bluff, east of the city of Lexington, and overlooking the river. They were seven feet high, twelve thick, and heavily mounted. A ditch, six feet deep and twelve feet wide, surrounded the works on the outside. The works were calculated to intrench ten thousand men. Another and a smaller fortification was erected on the inside, with capacity for three thousand men. This admirable fortification had been made the receptacle of much valuable public property. Some accounts say that 2,000, some that 3,000, Government horses and mules were within the works.

But the crowning prize that goes into the hands of the rebel General, Price, and the traitor Governor Claib. Jackson, is about \$750,000 of money in the two Banks at Lexington. The Farmers' Bank, of Missouri, is located at Lexington, and there is a branch of the State Bank there. Between the two there were near three-quarters of a million dollars of specie, besides bills of the Banks on hand. Rumors have been sent abroad that Col. Mulligan was able to smuggle this money out of his beleaguered camp, and send it to a place of safety. These reports are now contradicted. The money is lost.

In property—fortifications ready built, horses and mules, stores, munitions of war, and money—the rebel Army under Price have captured what can hardly be worth to them less than \$2,000,000. In the annihilation of Mulligan's splendid little Army, they destroyed what cost fully \$2,000,000 more; and seized advantages that \$5,000,000 will hardly dispossess them of. The money loss of the Lexington disaster, to the National Government, cannot fall much short of \$10,000,000. But what is this loss, severe and untimely as it is, to the loss of honor, prestige and vantage-ground, to the Union cause in the State of Missouri.—*Times*.

[The world is receiving fresh confirmation of the doctrine of our correspondent, M. Thacher, that "God punishes both sides." The South is fighting for a separate Nationality that shall extend and perpetuate slavery—the North is fighting for the defence of our present undivided Nationality on the basis of protecting slavery therein, in future, as in times past. Has the Almighty any attribute that could take sides with either party in such a contest? Is he not just and benevolent in giving up both parties, the North and the South, to eat the fruit of their own ways, and be filled with their own devices? Is there any hope for us but in repentance, breaking off our sins by righteousness, and our transgressions by showing mercy to the poor?]

Upper Potomac.—The occurrence of moment on the Upper Potomac since the date of our last advices is the shelling of a camp of rebel calvary near the mouth of Seneca Creek on Monday last. A considerable body of them was discovered by Col. La Rue, of the New York Thirty-fourth, and under the supposition that they intended commencing the construction of offensive works, a battery was brought up and dislodged them.

Fremont.—It should not be forgotten that on Sunday last, The Missouri Democrat predicted the fall of Lexington, because a "large proportion of the forces which Gen. Fremont had ordered to its relief," had been suddenly taken from him and sent to Washington, by order of the government. "If," says the Democrat, "General Fremont is to be crippled in this manner, the cause of the Union in this State and the West will have to suffer greater disasters than the people can afford to bear. Three-fourths of the towns of the State are in the hands of the rebels, and the forces under Gen. Fremont are of necessity scattered and difficult to handle; and drafts of this kind very much increase the embarrassment under which he labors."—*Tribune*.

More meanness!—A private letter to a Baltimore journal from Carroll County, Maryland, speaking of the recent expedition to Lower Maryland, says the presence of Col. Cowin's Massachusetts Regiment has convinced the wavering, that even Massachusetts men could march through our country without interfering with the slaves. "I know of several instances," the letter continues, "where negroes seeking their camp were whipped and sent home." How does the old Bay State relish having the soldiers apprenticed to this base business?—*Corr. Tribune*.

Contrabands in demand.—General Wool will probably send no contraband slaves to Washington, as the entire force here is required for the use of Quartermaster Tallmadge. Ross Winans simply gave his parole of honor, and did not take the oath of allegiance.—*Post*.

THURSDAY 23.

The latest news from Missouri reports the Federal loss at Lexington at not more than 130, and that of the rebels at not exceeding 300. The treasure taken from Col. Mulligan is said to be \$1,500,000. Ben McCullough was marching with a large force and artillery to join Gen. Price. Gen. Fremont will head the combined expedition in person. It was reported yesterday morning that an attack had been made by a strong federal force on Price at Lexington; but the report lacks confirmation. The rumor states that Gens. Sigel, Lane and Hunter had combined for the attack; the statement so far as Gen. Hunter is concerned, is untrue, as he is at Rolla 250 miles distant.—*World*.

The news from Kentucky is important. The rebels appear to be gaining important advantages. Gen. Buckner with 10,000 men, threatens Bowling Green, being only a few miles distant. Gen. Zollicoffer's cavalry are scouring the country and committing the most heartless depredations. They are reported to be running off the slaves of loyal citizens into Tennessee. The Kentucky Legislature has passed a bill calling out 40,000 volunteers to serve from one to three years. The Senate has passed a resolution suspending important legal rights to all disunionists who do not return to allegiance within sixty days. The federal troops have taken possession of Smithland, an important strategic point on the junction of the Ohio and Cumberland rivers. *ib*.

Western Virginia. Our troops have gained another advantage over the rebels in Western Virginia. On Monday, a Union force of about 1,000 men attacked the rebels at Mechanicsville Gap, and routed them; and afterwards advanced on Romney, storming the town, and driving the enemy towards the hills. The affair resulted in a loss of thirty-five killed and several wounded among the rebels. *ib*.

Military affairs around Washington vary but little from the position lately reported. A reconnaissance in force was made from Chain Bridge yesterday in the direction of Leesville, which brought our troops into a smart skirmish with the rebels. The purpose of the expedition was to secure supplies, and that was satisfactorily accomplished.

The rebels are extending their works on Munson's Hill, so as to make it quite a formidable position. A new battery has been erected by the enemy at Freestone Point, with a view, it is thought, to preventing our troops from passing up the Occoquan river, to operate on their rear at Manassas. The work was attacked yesterday by three Federal steamers, though with uncertain results. *ib*.

Buffalo, Wednesday, Sept. 25, 1861.—The Buffalo Courier is authorized by ex-President Fillmore to state that the statement made by the St. Louis correspondent of the New York Tribune, in regard to his approval of Gen. Fremont's Proclamation for the emancipation of slaves is not correct; that he does not approve of Gen. Fremont's Proclamation, and that he cordially indorses the position of President Lincoln.

This is the same Mr. Fillmore who, when Fremont was candidate for the Presidency, was reported to have said, in several public speeches, that if Fremont were elected, the South would not and ought not to submit to it. We never heard that Mr. Fillmore contradicted the report, (which made great sensation) or disavowed the sentiment. Mr. Lincoln is unfortunate in having won the approbation of Mr. Fillmore, Mr. Buchanan, the New York Herald, and secession sympathizers generally.

Trouble at Princeton.—Secessionism has broke out in Princeton College (N.J.) At this we cannot wonder. Princeton College and Theological Seminary have been the hot-bed of pro-slaveryism for thirty years past. The following is President McLean's account of the matter.

"COLLEGE OF NEW-JERSEY,
Princeton, Sept. 16, 1861.)

"To the Editor of the Newark Daily Advertiser.

"DEAR SIR: It has been mentioned in your paper that one night last week a student of this college, for the avowal of secession views and sympathies, was seized by some of his fellow-students, and subjected to a gross indignity.

"It may be interesting to the public to know that the faculty had no suspicion of such an assault having been planned; nor had they any knowledge of the alleged provocation for the assault.

"Had they known anything of the matter, they would have inquired respecting the alleged offense; and if they had found it to be as charged, they would have admonished the young man; and had he persisted after such admonition, they would have required him to leave the college. But, whatever was his offense, it must be evident that the Faculty could not permit his fellow-students to take the law into their own hands, and punish him at their discretion. The nature and extent of the punishment must be in accordance with college law.

"To express their disapproval of this act of violence, the Faculty suspended three of the students known to have been

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joined upon certain other students charged with the utterance
of offensive sentiments, that they must in future desist from
the utterance of any sentiments which have a tendency to ir-
ritate and provoke those who approve of the action of the
General Government in their efforts to maintain the Union and
Constitution of the Country.

"On the other hand, the Faculty will allow of no mobs
among the students; and on the other hand, they will not
permit the utterance of sentiments denunciatory of those who
are engaged in efforts to maintain the integrity of the National
Government; nor will they allow of any public expression of
sympathy with those who are endeavoring to destroy that
Government.

"With sincere esteem and respect, yours,
JOHN MACLEAN,
President of the College."

Dr. Lord versus BIBLE REFORM—his sympathy with Secession.
We copy the following, which appears as a communication
in *The Independent* of Sept. 12. It confirms our long established
belief, for the expression of which we have been censured for
our censoriousness, that our pro-slavery Doctors of Divinity,
who have been so forward to cry out against abolitionists as in-
fideis, are infidels themselves, and with all their pretended ven-
eration of the Bible, dread nothing so much as the employment
of it, for the high and holy ends for which it was designed.

TO THE EDITORS OF THE INDEPENDENT:

This Association held its session in Portsmouth at the North
Church, (Rev. Mr. Gage's,) August 27-29th. The pleasant
weather, the good attendance, and the hospitality of the Ports-
mouth people, contributed largely to the interest of the occa-
sion.

Tuesday evening was devoted to a free discussion of the re-
ligious use to be made of the present exigency of the country,
and prayer for the divine blessing upon it.

Rev. Mr. Alvord spoke for the American Tract Society, Bos-
ton, and especially of what that Society was doing for the
army.

The most remarkable thing in the whole course was the ad-
dress of Dr. Lord, President of Dartmouth College, at the An-
niversary of the Bible Society. Contrary to the courtesy due to
the Society and the occasion, he gave his peculiar views a
thorough ventilation. His drift was: the Bible in relation to
progress and reform; and after this logic: First, the Bible is a
great and good book—a most glorious sun; but, secondly, in
shining on this dark mud-swamp of earth, this glorious sun
only evokes an unwholesome vegetation, causes a putrid scum
to float on the surface of the stagnating waters, hatching by its
heat now and then a loathsome reptile. In this there is no
fault of the sun surely, for the world is so bad there could be
no better result. Therefore, thirdly, it is unwise to hope or la-
bor for the improvement of man and society by using the Bible
as an instrument. Only after death and the resurrection will
there come a millennium, when we may hope for a better state
of things. In the course of the address there was a covert
reference to the state of the country, in which the doctrine of
secession was essentially laid down. But doubtless the Bible
Society and its kindred institutions of Christian benevolence
will live and continue to have the smile of Providence, as much
as though this address had not been made.

Great sympathy was felt and expressed in the devotional ex-
ercises for the pastor of the North church, Rev. Mr. Gage, who,
on account of sickness, was unable to attend the meetings.
The closing service of the communion was deeply interesting—
Rev. Dr. Putnam and Rev. Mr. Whiting officiating, each having
been a pastor of this church. L.

FRIDAY. 27th.

The Potomac. Yesterday was unusually quiet along the line
of the Potomac. The rebels, under cover of a flag of truce,
sounded the Potomac at Edward's Ferry yesterday, but the
parties were seized and held as prisoners. The new battery
erected at Freestone Point opened fire on the steam transport
Delaware, though without any injury to the vessel. The same
steamer came in collision with the steamer Planet, cutting her
in two and sinking her immediately but with no loss of life.
The private Lanahan, who was sentenced to death for shoot-
ing his officer, yesterday committed suicide.

Missouri.—Military movements in Missouri show increas-
ing activity. The report of a federal force having surround-
ed Gen. Price at Lexington is unfounded. Gen. Price with
20,000 of his force, had moved toward Georgetown, where he
was to meet McCulloch with a force of 10,000 men. Jeffers-
on City was considered to be menaced by this movement, and
the federal forces were concentrating there rapidly. Gen.
Sigel and Major Hunter were moving there with the forces
under their command.

Gen. Lane's command surprised a rebel camp at Papine-
ville on the 21st, utterly routing the enemy. One hundred
rebels were taken prisoners, and forty killed. The whole
camp equipments and the provisions of the enemy were taken.
Gen. Lane has issued a thundering proclamation, threat-
ening death on all rebels found under arms. It is also re-
ported that he attacked a camp at Osceola, routing the rebels
and burning the town.

Claib Jackson with 10,000 men is reported to be moving
on Booneville. There is every indication that an important
battle must come off in the locality of Jefferson City ere many
days.

Kentucky.—A federal force of Kentuckians had captured
J. B. Clay, son of the late Henry Clay, and sixteen of his
followers. Breckinridge was among the company, but effect-
ed his escape.

National Fast in New York.—Yesterday having been set apart
by the Chief Magistrate, as a day of fasting and prayer for the
whole country, it was very generally observed in this city. In
the forenoon, the churches were crowded. In the evening re-
ligious services were also conducted in several places of wor-
ship. All the church services were of a penitential character.
Some of the preachers confined themselves altogether to dis-
quisitions on the power of prayer and the sins of the people,
without any allusion to the causes of the present civil troubles.
Others spoke of our troubles and charged them on party spirit.
*A few charged them directly on slavery, as the cause of our national
weakness, and in itself our great national sin.* All, however, prayed
for the sustenance of the Union and those charged with the ad-
ministration of the government. Numerous prayer meetings
were held at all hours of the day and evening, in which the ex-
ercises consisted of prayers for the Union, pious and loyal ad-
dresses and the singing of appropriate psalms and hymns.—
The Sun.

Family Miscellany.

"WHEN THE TIDE GOES OUT."

Through the weary day, on his couch he lay,
With the life-tide ebbing slow away,
And the dew on his cold brow gathering fast,
As the pendulum numbered moments passed,
And I heard a sad voice, whispering, say:
"When the tide goes out, he will pass away,
Pray for a soul's serene release!
That the weary spirit may rest in peace,
When the tide goes out."

When the tide goes out from the sea-girl lands,
It bears strange freights from the gleaming sands;
The white-winged ships that silent wait
For the foaming wave, and a wind that's late;
The treasures cast on a rocky shore,
From the stranded ships that shall sail no more;
And hopes that follow the shining seas,
Oh! the ocean wide shall win all these
When the tide goes out.

But of all that drift from the shore to the sea,
Is the human soul to Eternity,
Floating away from a silent shore,
Like a faded ship to return no more.
Saddest, most solemn of all a soul
Pausing where unknown waters roll,
Where shall the surging current tend,
Slowly dividing friend from friend,
When the tide goes out?

For our parting spirit, pray, oh! pray,
While the tide of life is ebbing away,
That the soul may pass o'er sunnier seas
Than clasped of old the Hesperides.
A bark whose sails by angel hands
Shall be furled on a strand of golden sands;
And the friends that stand on a silent shore,
Knowing that we shall return no more,
Shall wish us joy of a voyage fair,
With calm sweet skies, and favoring air,
When the tide goes out.

From the Child at Home.

THE BROWN THRUSH.

BY LUCY LARCOM.

There's a merry brown thrush sitting up in the tree,
"He's singing to me! 'He's singing to me!'"
And what does he say, little girl, little boy?
"Oh, the world's running over with joy!
Don't you hear? Don't you see?
Hush! Look! in my tree,
I'm as happy as happy can be!"

And the brown thrush keeps singing, "A nest do you see,
And five eggs, hid by me, in the juniper tree?"
Don't meddle! Don't touch! little girl, little boy,
Or the world will lose some of its joy!
Now I'm glad! now I'm free!
And I always shall be,
If you never bring sorrow to me."

So the merry brown thrush sings away in the tree,
To you and to me, to you and to me;
And he sings all the day, little girl, little boy,
"Oh, the world's running over with joy;—
But long it won't be,
Don't you know? don't you see?
Unless we are as good as can be!"

AIR CASTLES.

The hum of many voices came through the open win-
dow. The tones were caught by the lily bells and roses
that adorned the beautiful garden without, and their echo
came back to me an invalid upon my weary couch. I lis-
tened and thought.

"Italy, the land of vines, the embodiment of earthly
loveliness, shall be my future home." The words came to
me in the well-known tones of the enthusiastic Kate. "I
love to picture a darling little cottage, with vines clamber-
ing up its sides, and a noble son of genius standing with
easel in hand where the soft breezes fan his dark locks, and
I looking on, so proudly." Imaginative girl, I murmured,
will the future be true to your dreams? "I will seek the
wilds of Scotland," said another, whom I knew to be Ellen,
so fond of the poets. "Its moors and glens I love to talk of,
and the 'Lady of the Lake' shall be my song as I, with
charming company, wind among this land's far-famed nat-
ural scenery; would one become tired of earth in such a
Paradise? methinks its hills and dales are strangers to
murmuring sounds."

"I would not wander far away," said the timid Carrie;
"home has charms to lure me as long as life shall last, and
when wealth shall be mine, I will cause to be reared a
splendid mansion on the spot where during childhood I
have sported; my parents' silver locks shall be sheltered
by it, their last breath taken with my hands upon their
brows. I would have my last resting-place within the
shade of no other trees than the maples that have ever been
my pleasant care."

"On the broad, peaceful Pacific shore, in the very place
which commands the widest view of its blue waves, I would
dwell, and list to the mournful surging of its waters when
sadness lingers in my heart, for father, mother, and a true-
souled brother, rest in its weedy bottom. Do you blame
me?" said Jennie, and I imagined the sable-clad girl wind-
ing her arm within that of Ellen, her chosen confidant, and
lifting her mournful eyes to her. Who could blame one for
wishing to linger near the graves of departed loved ones?

It remained yet for the thoughtful Mary to picture her
air castle. "Africa's wilds and the sea islands need teach-
ers to point them upward," she said in her gentle tones.
"I will clasp the Bible for a compass and go to them."

Years fled away. I heard a ringing laugh through a
farm-house window, and stepped in to learn the cause. Our
Italy Kate was churning, and her sportive eyes raised not
to a widely-known painter, with easel in hand, but to a
frank, open-faced farmer, with axe in hand, about to fell
some of America's forest trees.

You ask, Do Ellen's tripping feet wander o'er moor and
glen of Scotland? Nay, she has taken the sainted Mary's
place, where toil, instead of unalloyed pleasure, is her lot.
Carrie, the home-girl, has schooled herself to a far distant
clime, for her youthful choice took her across the broad
Atlantic, and she has learned with wreathing smiles to say
of that place, "My home."

Two harps are tuned anew in heaven. One has ex-
changed her dark raiment for light, and Mary, the other,
ere a twelvemonth had passed, was attired in angelic gar-
ments too.

Are the brilliant, enthusiastic anticipations of youth, then,
so untrue? Yes, below in this changeable world the real is
scarce ever the counterpart of the ideal. LULU.

JOSEPH FRYE AND GEN. JACKSON.

Joseph Frye was a large man, nearly six feet in high,
with a strong and muscular frame, rather round shoulders,
and a little inclined to stoop. He had a finely formed face,
a brilliant eye, that served to illuminate his whole expres-
sion, light complexion and brown hair; and his general
appearance was much more than ordinarily attractive. His
manners, which were a faithful exponent of his natural
disposition, were genial and amiable, and sufficiently culti-
vated withal, to render him acceptable to the most polished
circles. His intellect was decidedly above the common
order; it had been improved, not, indeed by a collegiate
education, but by a diligent use of such opportunities as
were within his reach.

I cannot forbear here to relate an incident illustrative of
his remarkable power in this regard, of which I was myself
a witness. It occurred in the Foundry Church in Washing-

ton, while the Baltimore Conference was in session, and during the administration of General Jackson. Joseph Frye was the preacher, and the General was one of his audience. The discourse was founded on the incident in the evangelical history touching the Syrophenican woman. He threw himself into his subject—itsself one of great beauty and tenderness—with such deep feeling and mighty power, that the effect was quite irresistible. The President sat so near me that I was able to watch the movements of his great and susceptible heart, as the preacher advanced; and it really seemed as if the old man's spirit was stirred to its lowest depths. The tears ran down his face like a river; and, indeed, in this respect he only showed himself like almost everybody around him. When the service was closed he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious Chief Magistrate; but the General, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse. The next day an invitation came to the whole Conference to pay a visit to the White House, and it was gratefully accepted, and the General received the members in the most respectful and cordial manner. After passing a very pleasant hour with him, they were about to retire, when he proposed that they should not separate without devotional exercises. They first sang, and then one of the Conference led in prayer. The General fell upon his knees with the rest, and, the prayer being a somewhat lively one, he shouted out his loud and hearty amen, at the close of almost every sentence. It is a scene which none who witnessed it would be likely ever to forget.—*A. Griffith.*

This anecdote illustrates the pathos of the preacher—his power over the sensibilities. But does it illustrate the power of the Gospel to convert men? Was Gen. Jackson converted? Did he repent and reform? Did he cease his profanity, and his slave-holding? It does not appear that he was even convicted of sin by this preacher—or that his conscience was reached, though it may have been. Perhaps, it was no defect of the preacher—perhaps it was. We have many pathetic preachers who are not searching preachers, reproving men of sin. Many such hearers are counted for converts, and join the Church without being saved from their sins.—[Ed.]

INTELLECTUAL ABILITY OF THE AFRICAN.

Rev. Dr. J. L. Wilson, late Secretary of the Presbyterian Board of Missions, and who was himself a missionary for twenty years on the coast of Africa, in his work on Western Africa, thus gives his impression of the capacity of that race. While admitting that they are ignorant, superstitious and demoralized, he contends that it is the circumstances of their heathenism, and not anything inherently pertaining to them as a race, and that there is no obstacle to their elevation which would not apply equally to all other uncultivated races. He says, "Compared with the civilized nations of the earth, their deficiencies are palpable enough; but compared with the South Sea Islanders previous to the period when they were brought under the influence of Christianity, the Indian tribes of our own country who had never enjoyed the blessings of education, or even with the great masses of ignorant poor who throng all the great cities of the civilized world, they do not appear to any disadvantage whatever. No man can live among them without being impressed with their natural energy of character, their shrewdness and close observation, the skill and cunning with which they can drive a bargain, and the perfect adroitness with which they can practise upon the unsuspecting credulity of white men. Very few white men have ever had any considerable dealing with them who cannot recount innumerable instances in which they have been overreached, even when they were exercising the utmost vigilance; and such is their closeness of observation that they will ordinarily find out much more about the general character and disposition of a white man in a few hours, than he will of them in as many months or years." Dr. Wilson concludes that when brought under the benign influence of Christianity, the African exemplifies the beauty and consistency of religion more than, perhaps, any other human being on the face of the earth.

AN IMPROVEMENT.

General Fremont is determined to repudiate contractors as far as possible. He don't like thieves, and has no friends to reward but his gallant troops. Consequently, all clothing, haversacks, tents, drawers, &c., are made by Government establishments, which have suddenly sprung into existence, and are attached to the Quartermaster's Department. In two of these establishments nearly one thousand females are employed. A sewing woman receives \$3 a week, a woman and sewing machine \$5 a week. They are paid weekly, in gold. Hundreds of females have been saved from distress by this movement, many, perhaps, from starvation. The establishments have been long enough in operation to permit a fair comparison between the present and the old systems of furnishing the army. Although the employees are better paid than they would be by contractors, there is a clear saving to the Government of forty per cent. We commend this reform to the War department. It should be effected in every division of the army. It would save much suffering in our large cities, and thousands who are now growing wealthy by cheating the Government in the manufacture of clothing, &c., would become invisible.—*Cincinnati paper.*

WHAT A TESTAMENT DID.

It used to make me shudder to hear Willie H— pass the house, he was so profane. Many times I have called my little ones from their play when I have seen Willie passing the house, as he drove a neighbor's cows to and from the pasture. Such vulgar and profane language I had never heard from the lips of a child. One day a lady called him to her.

"Do you go to school, Willie?"

A gruff "No" was the only reply.

"Can you read?"

"No, not much: and I don't want to."

The lady pitied the boy. He had no encouragement or instruction at home. His parents were very poor, and what was far worse, vicious, and the people with whom he lived saw little to encourage them to instruct him. After a few kind inquiries,

"Will you call a minute, as you go back, Willie?"

He assented, with a look of wonder, and she procured a nice New Testament, and wrote his name in it. In due time he called, seemed pleased at the interest the lady felt in him, and promised her that he would try to pick out at least one verse a day in his New Testament, and that he would go to meeting the next Sabbath.

Now a year has passed. Among those who steadily worship at yonder sanctuary there is not a more punctual or attentive worshipper than Willie H—. I love to watch him as he sits, with his eyes riveted upon the minister, seeming to drink every word he utters. The same little Testament is seen in the Sabbath-school as often as the week comes round, with his lesson well-learned, and his hair neatly brushed back from a fine open brow, and his clean "go-to-meeting suit." You would not recognize him as the ragged, rough, vulgar boy of a year ago. He still passes my house upon his daily errand, but the children are no longer called away at his approach. He is as modest and respectful as he was formerly rude and profane.

THE POWER OF ONE GOOD BOY.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy, and a member of the church. Come what would, he would be for the right. There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and I saw were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began now to create a sort of a public opinion on the side of good order and the master. One boy and then another gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity.

They do not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill-name, it became one of the best behaved schools any where about, and it was that boy Alfred who had the largest share in making the change. Only four or five boys held out, and these were finally expelled. Yes," said the teacher, "it is the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him, and made a strong and splendid fellow of him."

A LITTLE GIRL'S IDEA.—A few evenings since, a little girl, four years old, looking out of the window at the sun setting: "Mammy, O, isn't that pretty? Did God make all that? Why, he made it red, white and blue, so he is for the Union!"

The English Chancellor of the Exchequer says that the supply of cotton from India, this year, will exceed that of last year by 300,000 bales, and he expresses the belief that that, in a short time, England will be freed from her dependence on this country for that article.

The tears of beauty are light clouds floating over a heaven of stars, bedimming them for a moment that they may shine with greater luster than before.

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